

Lincoln p. 320.

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SURVEY OF THE WORLD

The Republican Candidates—The Wilson-Harvey Correspondence—
The Lawrence Strike—Various Items—Panama and the Canal—Mexico
—South America—Ulster and Lancashire—Disorders in Portugal—Persia
—The Chinese Revolution.

Pictures from Mr. Morgan's London Collection
Two o'Clock Sunday Morning SCOTT NEARING
Caprice (Poem) RALPH M. THOMSON
The Great Arbitration Treaties SENATOR ISIDOR RAYNER
Southern Literature E. S. NADAL
The Lawrence Textile Strike DE MONT GOODYEAR
What is the Matter With Our Army? LEONARD WOOD
Popular Delusions About Immigration W. F. WILCOX
The Supernatural Policing of Women ELSIE CLEWS PARSONS
The Canticle of Fontebas (Poem) THOMAS WALSH

EDITORIALS

Democratic Presidential Candidates
The Rockefeller Foundation
Lincoln as a Greek God
West and the New East
Canal Tolls
No Dreadnoughts

BOOK REVIEWS

Under Western Eyes
A Maiden of Cathay
South Sea Tales
The Leaves of the Tree
History of Biology
History of Geology

Insurance, Financial, Etc.

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control of the nine men with the power of veto, should use the fund to thwart the will of the people, then Congress is given the right to forbid such expenditure. The fund is not allowed to thwart the people, but the people can coerce the fund. That adds another point of protection where no further protection is needed except against almost inconceivable danger.

Yet one more protective circumvallation is put around the endangered people. The Foundation may wind up its affairs at the end of fifty years, and at the end of a hundred years Congress may close the whole concern. That is enough, or ought to be enough, to quiet the alarm of the most imaginative at scenting peril to the people; and yet it is not quite all. A final provision is that the income, if not spent in any year, shall not be added to the principal, and that the principal shall never exceed the present \$100,000,000. This seems to us both unnecessary and unwise. The fund is devoted to the benefit of the world, and it is forbidden that its amount shall ever be increased. We fail to see why the income of twice or ten times that amount should not so be used, all danger having been triply averted. Mr. Rockefeller is told that he must not by his will add another hundred million to what is thus given to mankind. Why should a mere hundred million be feared? A hundred million is not so fearfully large an amount. There are a plenty of organizations not devoted to benevolence, carried on for personal gain—railroads, manufacturing companies—whose capitalization vastly exceeds this hundred million. Let the Government watch them as it will watch this, and we do not fear their influence; only, the income of this is all spent for the benefit of the world, and theirs for private gain. We should welcome the enlargement of this fund, and we hope this provision will be stricken out.

The advantage of such a large fund is this, that it allows continuity of operation. As in the case of the Carnegie Foundation, lines of research can be carried on, scientific or sociological, which it may take a generation to complete. There are great problems still before the world in every department of knowledge

that require long and expensive investigation: in pathology, in physics, in biology, in sociology, in archeology. The experts know it, and they long for combined, continued research. How long would it take us to learn the history of civilization, of which we now know only the barest outlines? How long will it take to abolish poverty? We would have such a noble fund allowed to do all the good it can without suspicious limitations.



Lincoln as a Greek God

THE proposed Lincoln Memorial Monument is a public confession of architectural insolvency. It is a bare-faced contradiction. A memorial is a reminder, something that recalls to mind what we would not willingly forget. It accomplishes this by association, by some likeness between the symbol and what it stands for. The more of the common element and the less of the foreign, the more effective the memorial. But can any form of monument to Lincoln be conceived less appropriate, more incongruous, than the Greek temple which it is intended to erect at Washington at the expense of the American people? We have a great admiration for the architecture of the Greeks, we have a great admiration for the personality of Lincoln, but somehow we cannot make these two things match in our mind.

A white marble building according to the designs of either architect would no doubt be an ornament to the national capital. But it can never be a monument to Lincoln. It will be a monument to Ictinus, architect of the Parthenon and to the unknown builders who preceded him and worked out from humble beginnings a system of architecture that has been the admiration of all the ages since. The \$2,000,000 appropriated by Congress may well be spent in erecting such a monument in their honor. They deserve it, and it is particularly appropriate that a monument to the creative genius of the Greeks should be erected by American architects, since our monument builders are painfully deficient in the faculty that distinguished the Greeks, that is, in the



MR. JOHN RUSSELL POPE'S DESIGN FOR THE MEMORIAL

The architect drew plans also for a building for the Meridian Hill Site, but it has been decided to build in the Potomac Park

ability to discover the artistic possibilities of commonplace objects.

We all know what the Greek artist would do under such circumstances, altho none of us can tell how he would do it. He would take the log cabin and rail fence of Lincoln's birthplace and transmute them into an edifice so glorious and beautiful that generations after-

ward men would admire and imitate it. Yet he would not falsify his material. He would not seek to disown its origin. The perfected structure would still frankly retain some of its primitive characteristics.

We know that the Greek artist would do this, because that is what he did do. What is the Parthenon but a glorified



THE PROPOSED LINCOLN MEMORIAL IN POTOMAC PARK
From the design by Mr. Henry Bacon, another New York architect

cabin? Its columns are peeled logs, not notched and crossed as in old Kentucky, but set up on end. On top of them is laid another log, hewn square, and two more form the peak of the roof. All this the architect has carefully preserved, even emphasized, in the marble; and, look! under the eaves you can even see sticking out the ends of the old wooden rafters, now petrified. And the water spouts, homely, necessary, unconcealable things, what can he do with them? Why, he has carved them so cunningly that we Americans adopt them as ornaments, sticking them in a row on top of a public library.

Our architects can copy, but they cannot imitate. They model their work after the original Greek instead of modeling themselves after the original Greeks. If they did they, too, might become architectural alchemists, capable of transmuting the base metal of everyday things into golden art. We should then have in our public monuments, as indeed we have in some of our buildings, an indigenous architecture, adapted to our purposes, expressive of our ideals. Our national capitol has Washington as a Roman general. Let us not add the more atrocious anachronism of Lincoln as Apollo.

The artist whose opinion on this point should have most weight is Gutzon Borglum. He, like Lincoln, is a son of Western prairies, and he knows the heart of America. No one else has studied the features of Lincoln so long or so lovingly as he, and "the great stone face" that he has modeled shows us the soul as well as the physiognomy of the martyred president. Let us hear what he has to say of the proposed memorial:

"The poor, emasculated, soulless esthetics of the first half of the nineteenth century tore the severe yet well-suited dress from the father of this land, conceived him in dead Rome, even bore him there, shipped him home and placed him and kept him sitting in front of our national legislature for half a century, 'appealing to an unresponsive Congress for his clothes.' Is it possible that nearly a hundred years later no consciousness of the utter falsity of this attitude toward civilization, our aims and ideals, toward our great men, has dawned upon those who are entrusted with expressing the nation's thought of Lincoln?

"Poor Nancy Hanks! We have all forgotten you, dearest of mothers. All this might

have dazed you, but your son who said, and knew, he owed all that was good in him to you, would have brushed this imported finery back to the records and people of the past, and he would say, tired, bored, disgusted: 'I'd rather you men of art left me alone; there has crept into letters a story or two about me; that will answer.'

"Surely we are in esthetics a nation with our back to our own dawn, watching yesterdays.

"Is there no one who feels enough this simple, real meaning of the monument, who is at once strong enough and with the strength brave enough to stop this vulgar, unfelt, boughten taste that is steering the likeness or symbol of a great nation's tenderest of memories into a cold, meaningless pile of imported garments of the past?

"It is not a question of who shall build, but how? In heaven's name, in Abraham Lincoln's name, don't ask the American people even to associate a Greek temple with the first great American."

West and New East

How many nations are in process of evolution in the United States at this present time? In the largest sense of the word, one nation, the dynamic American people. Notwithstanding the enormous immigration that we have absorbed since 1776, and the exceeding miscellaneousness of the ethnic stocks that have come from every part of Europe to blend their characteristics in our composite blood, we are now more united in feeling and in purpose than at any former time in our history. Sectional interests are in many respects stronger than ever before, but sectional prejudice has nearly disappeared. We frankly criticise our institutions, and even speak irreverently of that ark of our covenant, the Federal Constitution. But for all that we are politically one people and are profoundly loyal.

In a narrower sense we have been and we are many nations. New England, until thirty years ago, was a homogeneous folk, with a life and a literature all its own. The South, before the Civil War, was another folk, also homogeneous, and cherishing a civilization which exhibited many delightful qualities. Unlike both New England and the South was the raw but virile frontier population of the West.

Communities habitually think of themselves and of their neighbors as they